

1: Karsten--211  
847

(1916-18) 1935  
(1928-29)

Jivaro

"The decoction of the vine shigshi huasca or the rind pétun cara is commonly used by the Canelos women as a means of abortion in general. But abortion most frequently seems to take place just in cases when the pregnancy of the woman is believed to have been caused by a demon and is consequently due to superstition."

l: Karsten--221

116, 847

(1916-18) 1935

(1928-29)

Jivaro

"In order to be able to cohabit with a man without getting pregnant the Canelos women are in the habit of taking a medicine prepared from the small piripiri plant. The root knots of the plant are crushed and soaked in water, and the woman takes a quantity of this drink. Afterwards she has to eat only roasted plantain without salt and small birds of the forest. If she infringes these rules of diet, she is believed to be particularly exposed to the very danger against which the piripiri drink was to protect her. When she goes to the river to bathe--which the Canelos Indians as a rule do every day--the supai [JKM: demon] may enter her in the water in the form of a small fish or a water insect, the consequence being that she will sicken and die, or get pregnant and give birth to a monster."

l: Karsten--233  
116, 847, 837

(1916-18) 1935  
(1928-29)

Jivaro

"That abortion is not unknown to the Indians has appeared from my previous statements, but it is naturally most commonly practised by unmarried women. A Jibaro would not normally allow his wife to practise abortion. It only takes place in exceptional cases, for instance when a woman has been made pregnant by a man belonging to an enemy tribe, or when marriage has been in some way unlawful so that there is the danger of the future child being a monster (pasúna, netsi).

Abortion is among the JIBAROS effected by mechanical treatment at a comparatively advanced stage (probably in the third or fourth month of pregnancy). An older woman grasps the pregnant woman from behind round the waist and gradually presses out the foetus. The operation is said to be very painful and I was told that sometimes it happens that the woman dies from this radical treatment. Besides this, the Jibaros in such cases have recourse to the same harmless operation with the hen's egg by which they try to facilitate delivery: a medicine-man makes the woman swallow the contents of the raw egg which are poured directly into her mouth. Poisonous drugs are not used for the purpose by the Jibaros, but this, on the other hand, seems to be the case among the CANELOS INDIANS. They prepare a medicine by crushing and boiling the stem of a vine called shigshi huasca, or the rind of a shrub called petun cara, and give this decoction to drink to a woman who wishes to rid herself of the consequences of sexual relations outside marriage."

1: Karsten--251-252

116, 847, 851

(1916-18) 1935

(1928-29)

Jivaro-1

"According to the primitive view prevailing among most South Ameri-[252] can tribes newborn infants are the exclusive property of their parents, who therefore have the right to kill them if they choose. Thus infanticide exists both among the Jibaros and the Canelos Indians, although it is restricted to the more or less exceptional cases I have mentioned before. The former frequently put the child to death when the woman has become pregnant by a man belonging to a strange tribe; but above all monsters and deformed children are made away with directly after birth, i. e. children which among the Jibaros pass under the name of pasúna. We have seen that such children are often believed to be born as the result of unlawful marriages and that they are ascribed to mysterious demoniacal influence. In these cases consequently infanticide is due, not to the lack of parental feeling, but to pure superstition. Such a child, according to their opinion, is in fact not a human being at all, but a demon whose appearance in the tribe is regarded as extremely unlucky. The birth of a pasúna is one of the cases where not only the individual family but the whole sub-tribe is concerned; epidemics and general misfortune may be the consequence of it. Among the Canelos Indians it is the same with twins, of which, as I have stated, the second is always killed as being a supai huahua, 'the son of a demon'.

That infanticide is not due to the lack of parental feeling is evident. Even the savage Jibaro father is very fond of his children and takes care of them in every possible way,

1: Karsten--251-252

116, 847, 851

(1916-18) 1935

(1928-29)

Jivaro-2

subjecting himself even to considerable privations for a long time for the sake of a new-born son. The customs practiced in connection with the birth of a child at Canelos show that these Indians also constantly have the welfare of their young children in view."

25: Vigna--47

(no date) 1945

Jivaro

116, 847, 826

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From trustworthy evidence that we possess, we are tempted to say that deformed children (very rare among them) and those unable to face life, disappear among them by custom. The midwives are generally the poorest advisers for the women, in regard to maternity. They know herbs, and serve infusions to check menstruation or to cause abortion.

28: Tessman--363 [3] .

(No date) 1930

Jivaro

116, 847

There is abortion in cases where the parents are too lazy to bring up a child. No abortion is prompted by the fact that the child stems from a father whom the mother does not love. As abortifacient they use the fruit of the Lecythidaceae Grias grandifolia Pilger (sacha-mangue L.), called apēi. The fruit is cut and thrown into water, the whole is drunk. They also use the leaves of the Verbena (yapáo) for the same purpose.

- 553 born. In some families, the father names both sons and daughters; but in others, the father may give the boys their names and the mother may bestow the names on the girls. If the father's father or the mother's mother are still alive, they may be asked to name the child of their own sex. In any
- [577] event, ideally the child should be named for a deceased relative of the parental or grandparental generation on either side of the family who, if male, was respected for killing and working hard and, if female, respected for working hard.
- [551] The names are often those of animals, especially birds, while many others have no meaning other than as names. Within a
- 304 few days of naming, both the male and female infants have their ears pierced.
- 847 Infanticide is regularly practiced only in the case of deformed children. It is accomplished by crushing the infant with a foot. Sometimes unmarried girls kill their "illegitimate" babies immediately upon birth if they have no expectation of marrying the father. Infanticide of undeformed babies
- [845] by married women seems to be unheard of. Birth of twins is never a reason for infanticide.
- 846 After the first two weeks or so, the new mother returns to the garden. The work there is arduous, involving much squatting and stooping in connection with harvesting manioc and, especially, weeding. As a result, she normally leaves the
- 854 infant at home in a small hammock by her bed. Since the garden work takes many hours of her day, the baby often becomes hungry and cries a great deal without getting attention.
- [857] If there is a daughter approximately four years of age or more in the household, the baby's mother will ask her to tend it. When the infant cries considerably, the baby-tender will pick it up and sing to it. Not surprisingly, the typical lullaby
- 854 among the Jivaro is not sung by the mother, but by a female